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We cordially invite you to see the line.

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CHRIST'S BIRTHDAY

Rev. Dr. Talmage Urges Its Fitting Commemoration.

Christmas Time Should Be Made a Season For the Healing of Family Dissensions, Says the Eloquent Divine.

[Copyright, 1903, by Louis Klopsch.] CHICAGO, Dec. 6.—In this sermon the preacher urges as a fitting commemoration of the Christmas time the healing of family differences and the putting aside forever of all dissensions, in accordance with the spirit and teachings of the sacred season. The text is Luke II, 14, "On earth peace, good will toward men."

Christmas day has the manger for its gem, with the home for a setting. From time immemorial the commemoration of the birth of Christ has had its true and real celebration not so much in public festivity and church ceremonial as in the family gathering around the domestic fireside. Christmas day always has been and we hope always will be a family day. It is well that at least once a year the children and the grandchild, the brothers and the sisters, and the nephews and the nieces, as well as the fathers and mothers and grandmothers, should be gathered within the four walls of the old homestead, and it is appropriate that the season for such reunions should be that at which we celebrate the advent of our Lord.

But though God "setteth the solitary in families," though on Christmas day, above all other days, he would have us worship him in communion with our kith and kin, though we should delight to prove that blood is thicker than water, yet the startling fact remains uncontroverted that the grinning skeleton, which rattles its bones and clatters its teeth almost every Christmas eve in almost every family closet, is the hideous skeleton of domestic strife. By this statement we do not mean that the father and mother and the little children living within the four walls of a house are necessarily unhappy or that most homes are not peaceful and loving. We do mean, however, that the family name, taken in its larger relation, is not always a loving and harmonious name. We do mean by this statement that after the father and mother have been carried out to their last resting place, to sleep the sleep of death under a coverlid of snow, estrangements often arise between the married children. We do mean by this statement that many and many a home has been split from top to bottom on account of the second marriage of a father or a mother. We do mean that today all over the United States brothers can be found at variance with brothers, sisters with sisters and cousins with cousins.

Christmas day is essentially a family day. Would it not be possible in the weeks before its dawn for you to arrange your family differences so that on that day the old quarrel may be settled and all the hard thoughts and hard words it has engendered may be forgiven and forgotten? I would suggest to you today some reasons why such reconciliation may be had and should be effected. I would try, in the name of Jesus Christ, to have over the manger brotherly clasped hands with brother, sister with sister, parent with child and child with parent. I would try to do this because when the Christmas bells are ringing their carol no man, no woman, can so truly honor the newborn child called the Christ as by doing his or her part to fulfill the angel's message of "Peace on earth, and good will toward men."

Family dissensions should cease, and immediately cease. Why? They have nearly all—yes, practically all—been caused by faults committed on both sides. They have been caused by the pot calling the kettle black, the kettle retorting by calling the pot black, and at the same time both are so blinded by the hot fires of domestic dissensions that they cannot see that each is black. It may not be clear who started the family trouble. It is enough to know that if both parties had not erred there would not have been continued domestic disturbance.

Take, for illustration, the trouble between a father and his son. Every little while we hear of the son of some prominent man being at variance with his father. An inkling of the trouble may get into the newspaper or be gossiped about the neighborhood. Some of us side with the parent. We say, "No matter what the father may have done, the son has no right to turn his back upon his sire. He has no right to despise the parent who cared for him when he was a little child and who educated him and started him out as a young man into the world." On the other hand, some of us side with the son instead of the father. We say that some fathers are mean and selfish and grasping. They never want to give their sons their rights. It is told of old Emperor William I of Germany that when the court artist painted a picture of the German court, with Crown Prince Frederick's foot upon the lowest step of the throne, King William called the artist to him and said: "Take that boy's foot off that throne step. As long as I am king I want to have the throne for myself." But in all probability if you can get to the inside facts of that quarrel between the father and the son they can all be traced to a disposition in the father which has been inherited by the son. The father may have been a high strung, nervous, quick tempered, overwrought, overworked, impatient man. The son may have inherited the same fiery disposition. It

is a scientific fact that opposite currents do not neutralize. The positive and the negative poles work together in harmony, not the electric wires carrying the same current. The reason the wife is able to live harmoniously with the husband is that her nature is entirely different from his and is its natural complement. The father and the son were continually irritating each other. One night there was a domestic explosion. The father ordered the son from the house. The boy never came back. He went to live in another city. He plunged into a life of dissipation. The father blamed the son. The son blamed the father. But are there not grievous faults on both sides?

Take, for illustration, that difficulty which exists between the daughter and her parents. There are faults there just the same. Faults are on both sides. The daughter may have grown up to be the pride of the parental heart. She was the idol of her father and mother. They sent her to school and gave her every educational advantage that money could procure, but while they were giving money and, seemingly, every advantage these parents were not careful about the acquaintances their daughter was forming. They were not careful about looking up the records of the young men who were calling during the evening hour. The result of this parental negligence was that the daughter formed an affection for a young man who was not regarded favorably by the parents. They did everything in their power to prevent the marriage, but the trouble was that the parents awoke to the danger too late. The young girl was obstinate; she married against their will. After the daughter left home she felt that her husband and children were not wanted back in the place where the wife and mother was born, therefore she does not visit where they are not welcomed. The parents, in an unguarded moment, may have said that all their children wanted of them was their money. The daughter is poor, but very proud. At times she has not had food enough even for her babies. How much happiness it would give on all hands if a reconciliation could be effected and if the parents, remembering that their negligence contributed to the trouble, and the daughter, remembering that hard words spoken in a moment of irritation, should not weigh against long years of love and parental kindness, should come together again and agree to forget the faults on both sides!

What is true of the difficulties between parents and children is also true of the difficulties between brothers and brothers, sisters and sisters. Inevitably faults are to be found on both sides. Therefore what is the practical conclusion of all this trend of thought? You, O man, and you, O woman, have no right to complain about the injustices which others have done against you unless you at the same time have done all in your power to atone for the sins which you have, intentionally or unintentionally, done against your brother! If you will go and honestly ask your brother to forgive you the wrong you have done him, in ninety-nine cases out of a hundred that brother will ask you to forgive the injustices he has done you. Then, as you are both ready to atone for the evils you have done each other, there will be no further cause for domestic strife.

Family dissensions should cease, and immediately cease. Why? Because nearly all family troubles are caused by one member of a family misjudging the motives and position of other members of the family. Because it is almost impossible for people in one sphere of life to properly appreciate the difficulties and the trials and the worries and the disappointments and the heartaches which are continually nagging and supping the lives of people in other spheres of life.

Oh, that this coming Christmas we would one and all try to focus our eyes to our brother's spectacles! Then a great many of the family troubles would forever vanish from our darkened horizon. The man who travels about this planet with such a Christian spirit and goes from house to house—from the palace of the rich to the hovel of the poor, from the sumptuous private office of the merchant prince to the counters of the small salaried clerk—soon discovers that this world is not altogether a mean world, a selfish world, a heartless world, but it is a tired world, a discouraged world, a misunderstood world. If every member of a family who has bitter troubles and trials could realize that his brothers and sisters along the great highways of life are struggling under burdens quite as heavy as his own—although their burdens may be made up in different kinds of packs and have silken cords around them instead of hempen rope—he would be more patient in his criticism of others, as he may hope that others will judge him more charitably. Most of the seeming insults by relatives to relatives are entirely unintentional. As every man hopes for mercy and pardon in the day of judgment so there should be forgiveness for one who offends another through inadvertence and not through intention. The fancied injustices between relatives exist for the most part in the distorted imaginations of those who have no right to indulge in un-Christian and merciless judgments of relatives who really want to be friends.

Family dissensions should cease and immediately cease. Why? Because Christmas opportunities of future family reconciliations may be very few. They may never come again. We are intensely shocked at the sudden departures of our great men and women. When Mrs. Emma Booth-Tucker of the Salvation Army was killed on Oct. 29 in a railroad accident the news was telegraphed from the Atlantic to the Pacific. We commented upon the beautiful coffin plate which we saw and read thus: "Born June 8, 1852, Council Knans Booth Tucker, Promoted to Glo-

ry Oct. 29, 1903." We were intensely shocked when King Humbert was shot and when President Carnot was assassinated with a knife thrust. But why should we be so shocked at the sudden death of this man or that, as with the tremendous emigration of a vast host each year from earth into the realm beyond the grave? This is not a platitude, a purposeless saying. It is a statement which ought to be pregnant with the most tremendous import to us all. Can any here be sure that before another Christmas rolls around the death angel's wing will not have fluttered over our beds?

Oh, my friends, if we are ever going to have Christmas reconciliations we had better have them now. Human life at the longest is short. When children have grown and scattered how soon they die. A family may exist intact for ten, twenty, thirty years, but after the death angel calls one child he is very apt to come back soon for another and another until all are gone. When the family plot is once selected and a couple of graves dug therein the hearse gets into the habit of traveling in the same direction and the black horses to stopping at the same gate. Then the sad truth is that when death does come regrets may be piled in flowers mountains high upon the casket, brothers may weep over the dead brother, the hands may be pressed and the lips pressed and the forehead stroked, but the dead will hear not one word. He will not lift one eyelid. He will not smile one look of forgiveness back to those who want to be forgiven. Oh, regrets, regrets! How often have we wept our regrets over the coffin lids! How often that word might have been etched as epitaph upon the tombstone of the dead! Regrets, bitter, heartrending, but useless regrets! Regrets, burning regrets in reference to our kith and kin who are gone.

Family dissensions should cease. Dare any one, old or young, gainsay this imminent truth? But if this warning comes with mighty force to brothers and sisters how much more should it come to the fathers and mothers who are angry or indifferent to their children? Many people are apt to judge the children harshly when domestic troubles arise between parents and their offspring. But as men and women grow older and have children of their own they are more willing to blame the parent for the estrangement than they are to blame the child. Have you, parents, ever tried to win back the affections of your children? Did you ever try to recall that cruel remark you once made to your obstinate boy? That remark cut into his heart as a surgeon's knife buries itself in the flesh quivering upon the operating table. Have you, O parent, since that second marriage, which so trampled upon the love of your children, gone regularly to visit your children, as you used to do before their mother's death? Do you send to them the warm, cordial invitations to come home and insist that they come with their families? Do you, the parents, try to instill into your children the thought that their father and their mother are absolutely dependent for happiness upon their boys' and girls' affections?

Parents, let me ask you one blunt question. Supposing your children have done wrong—and in all probability they have—who ought to forgive first? Who ought to be continually forgiving until the old sweet relationships are restored? Ought not the first forgiver, the chief forgiver, be you, O father, O mother, you who have been worshipping at Christ's feet for forty years? Ought it not to be you rather than your child, who has not been a member of the church more than five years? Ought not the father and the mother try to show to their children forgiving natures, no matter what those children have said or done? Remember the prayer you have been saying ever since you learned it at your mother's knee, "Forgive us our trespasses as we forgive those that trespass against us." That means, "Forgive us, O God, as we are willing to forgive our children."

Cannot the parents who are estranged from their children realize that the years are very few in which it is possible for them to have Christmas reconciliations? When a child despises a parent, living or dead, that child must suffer the most awful agonies that can ever come to a human being that side of the grave. Bear, forbear, forgive and be forgiven are the teachings, "On earth peace, good will toward men." Before the next Christmas comes around it will be impossible for some to forgive or to be forgiven. The casket maker is even now manufacturing a coffin. The gravedigger is even now sharpening his pick and spade. The quarryman is even now cutting a tombstone. The bellringer is even now ready to toll a knell. Brothers and sisters, fathers and mothers, kith and kin, stop and atone your family reconciliations to the notes of the Christmas song.

Christmas days have not always heard the angels sing the song, "On earth peace, good will to men." In 1669 William the Conqueror, to complete his triumph over England, decreed that all the country should be devastated between York and Durham. In all that region every city, town or village was razed to the ground, and so literally was the order executed that a famine ensued in which 100,000 men, women and children perished. No many Christmas since 1669 have witnessed their slaughters of thousands upon thousands. Not the slaughter of life alone, but the slaughter of heart loves and heart affections between brothers and sisters and parents and children. May the Christmas of 1903 not be a Christmas of domestic tragedy, but of family reunions. May it be the time when the very angels in heaven shall again be compelled to sing for joy that all relatives at the manger have become reconciled.

Ayer's Cherry Pectoral. For hard colds, bronchitis, asthma, and coughs of all kinds, you cannot take anything better than Ayer's Cherry Pectoral. Cherry Pectoral. Ask your own doctor if this is not so. He uses it. He understands why it soothes and heals. I had a terrible cough for weeks. This I took Ayer's Cherry Pectoral and only one bottle completely cured me. Mrs. J. B. DANFORTH, St. Joseph, Mo. See Sec. 21, 22. All druggists.

Coughs, Colds

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Sale Register.

Notices of sales will be inserted free of charge in this heading when the bills are printed at this office. When the bills are not printed at this office 50 cents will be charged. Persons desiring to have sales should select a date and have it inserted in this column.

TUESDAY, Dec. 15. The heirs of Peter S. G. 4000 will sell, in the field, the personal property of the deceased.

WEDNESDAY, Dec. 16. at Kreamer, Penn. Annual will sell horse-hold goods.

THURSDAY, March 12, in Washington township, John H. Miller will sell horses, cows and farm implements.

THURSDAY, March 17, one mile south of Walnut Grove, Wm. H. Reminger will sell horses, cows and farming implements.

THURSDAY, March 7, at Globe Mills, T. P. Walter will sell live stock and farm implements.

MONDAY, March 7, one-fourth mile south of Selingsgrove, on H. E. Davis farm, R. P. Wirth will sell 5 horses, 8 cows, 3 head of young cattle, 60 shoats and good farming implements.

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For Infants and Children.

The Kind You Have Always Bought

Bears the Signature of J. C. Ayer & Co.

Persons expecting to have public sale in the Spring should select their dates as early as possible and have them inserted in the Middleburg Post's Sale Register so that no one else will select the same date. This will insure your date so that no one else near you will select same date. We make no charge for inserting a notice of your sale in our Register when you get the bills printed at this office.

Gold Rings FREE!

Christmas is coming and infants will be here before many of us are ready for it. Now we have made arrangements whereby we can offer our trade 125 beautiful Gold Rings free. Just the thing to give to a friend for a Christmas present. Remember we only have 125 of these rings and first come first served. Come in and we will talk it over.

THE RACKET.

Yours for Business, Geo. W. Burns.

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MIDDLEBURGH MARKET.

Table with 2 columns: Item and Price. Butter 18, Eggs 26, Onions 75, Lard 10, Tallow 5, Chickens 9, Side 10, Shoulder 12, Ham 14, Turkeys 13, Wheat 80, Rye 50, Corn 50, Oats 20, Potatoes 20, Bran per 100 1.20, Middlings 1.20, Chop 1.20, Flour per 100 4.00, Buckwheat 58.

Liver Pills

That's what you need; something to cure your biliousness, and regulate your bowels. You need Ayer's Pills. Vegetable, gently laxative.

BUCKINGHAM'S DYE

Want your moustache or beard a beautiful brown or rich black? Use BUCKINGHAM'S DYE. Engine For Sale. A twelve horse power portable Frick Engine is offered at private sale. It can be seen at Strouttown. Inquire of E. S. STROUT, Strouttown, Pa.